

# The American Spiritualist.

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\$1 A VOLUME.

## The Kingdom of Heaven Within.

Around each earth-bound spirit,  
A world of beauty lies—  
Of fragrant flowers and golden fruit,  
Seen by the spirit's eyes.  
And music deep and wondrous sweet,  
Among those flow'rets moves,  
Singing the heavenly melodies  
Which the watching spirit loves.  
A world of beauty wholly made  
Of man's interior life,  
His holy thoughts, those fragrant flowers  
Which do not grow in strife.  
The fruit, his deeds of love on earth;  
That music sweet, the breathing  
Of the immortal soul to God,  
And harmony receiving.

Written for the American Spiritualist.

## DEERING HEIGHTS:

Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

### CHAPTER I.

(Continued.)

The Leland homestead was located a mile out of the village. A fine old place it was. The father of Victor emigrated from New London, Connecticut. He held the right to a large tract of land, granted by the government in indemnification for the property destroyed by the English when they burned his native city. He removed, with his wife, into the western wilderness, locating, as he was compelled to do, in the fire-lands—the northern portion of the Western Reserve. It was an almost unbroken wilderness. The Indians, though partially removed, still lingered on their old and favorite hunting grounds, and wild animals of all kinds abounded. Trees were “blazed,” to indicate the paths, for there were no roads, and mile after mile, there was not a break in the dense forest of gigantic oak, walnut and maple.

Mr. Leland was a man of iron frame, capable of greatest endurance, and of unflinching determination. He was penniless, except the lands he claimed, and these he had thoroughly resolved to convert into fields, and there make his permanent home. His wife, although reared in elegant leisure, and educated in a manner superior to that usually given at the time, entered fully into his plans, and throwing aside the habits of early life, assisted him in every possible manner. He who goes forth with musket on shoulder, to yield his life for his country, is justly called a hero, and children's children recount his deeds of glory; but far more heroic and deserving of praise, the resolution of the man who walks beyond the pale of civilization, axe on shoulder, to cut down the forest and convert a solitude into a smiling home. No one can appreciate the cost, the effort, the suffering involved in the herculean labor. It is best not to foreknow it, but labor on, each day doing what the day presents.

Mr. Leland cut down the trees from a spot just large enough for a site for a log cabin, and with the assistance of emigrants like himself, finished it in a short time. The sides were of unhewn logs, the roof of long, split shingles, held in place by poles, and the floor of halves of logs, hewed as level as the urgency would admit. There was an air of taste, even about this rude house. The beams projected in front

king a porch, and Mrs. Leland trained morning glories and jessamine up its front, by the aid of strings, so that by midsummer, the rustic logs were covered with an impenetrable mantle of green.

The second year after this house was erected, Victor was born. Mr. Leland had cleared a field around his cabin: cutting down the great trees, chopping them in pieces, piling the limbs and brush, rolling the logs in heaps, and making the most of fire. He had done this with his own hands, and prostrated himself with excessive labor. In the autumn of the second year, when the leaves began to change to red and gold, the sun called from the steaming earth the miasma of fever. He absorbed the poison, as it escaped from the fields in which he toiled, and it brought him to the very brink of death. A doctor, just arrived in the settlement, was called, who at once proceeded to follow the routine of the books. He drew a pint of blood, gave a powerful emetic, followed it by a stronger cathartic, and then, by alternating doses of calomel and quinine, he said his patient would be better; but his patient thought himself decidedly worse, and for weary weeks lay helpless and suffering, before his strong constitution overcame the disease and the doctor.

Before he could leave his bed, their only child, a daughter ten years of age, was attacked by the same fever, and the physician treating her in the same manner, her vitality was reduced to such a degree that it could not rally, and after a few days of suffering, during which her mother constantly bent over her couch, and strove to hold her to earth by the intensity of her love, she breathed her last. The neighbors came in; they were few in number, rough clad, but good and honest souls, who made no pretensions, but wept with genuine pity. The beautiful Mary was placed in a rude board coffin, and buried by the roots of an elm left on a rising of ground in the garden. The mother did not weep. There are states of mind too agonizing to be expressed by tears. By them, grief escapes. They are at the command of ordinary emotions; but the keenest anguish, that which lacerates the heart and rends its fibres, dries up the fountain of tears—parches, withers and blights.

Soon after this event, Victor was born—as though a new life came to fill the niche left vacant by the departed. It was not the brightest of worlds. The land would neither clothe nor feed them; and by the time Mr. Leland arose from his bed, the blast bore on its wings the first snow flakes of winter. During his sickness, straying cattle had broken down his fences and ruined his little field of corn, which had cost him so much labor; for the ground had not been plowed, hills being planted among the roots, in the best places, and hence cultivation entirely with the hoe had been a great labor; and wild animals had gathered even the scattered grains. Winter was before them, and only five dollars to purchase the necessities of life until the spring. His land could not be sold; there was so much land, it was not considered of any value, and everybody having more than they desired, wished to sell.

There is this blessing in frontier life: Escaping the luxuries, living is reduced to first elements, and it is astonishing how small a supply will meet the requirements of life. More fortunate neighbors contributed a supply of corn, and the rifle furnished the larder with meat.

Corn bread and meat is not a great variety, but it maintains life, and is far preferable to starvation.

The winter wore away; spring came, and with it a renewed effort against the wilderness. The field was this year plowed and planted in a superior manner; a small area was cut from the forest, and a new “clearing” made. A section was sold to a new comer, and the avails converted into improvements. But with the autumn, Mr. Leland was again attacked with fever, and this time fell into the hands of a Thomsonian doctor, who believed heat is life, and cold is death, and lobelia the herb from which the waters of perpetual youth are distilled. Lobelia may not be the sought panacea, but it is generally a competent and straightforward emetic, and is excellent as a promoter of perspiration. Properly emeticised, he was “done up” in hot herbs, and after cooking for a couple of hours, came out extremely exhausted, but with the fever broken.

He had not fully recovered when Mrs. Leland was attacked in the same manner, and not until the cold days of winter, did she commence to recover.

For the first ten years, there were none during which Mr. Leland did not suffer from an attack, more or less severe. Nature seemed opposed to the new settlement. The locality which in after years became remarkable for its healthiness, was then renowned for its miasma. The air was loaded with decaying particles, which, taken into the lungs with the breath, acted as a ferment on the blood, and when the vital fluid became thoroughly poisoned, reaction or fever was the necessary result. The early settlers waged a warfare not only with wild beasts, and the forest; the insidious approach of this poison he could not guard against. Sickness came with privation; want and distress followed. It was a struggle in which iron natures only came out conquerors.

When Victor was a lad of seven summers, the settlement had not attained the most common requirements. It was ten miles to a mill, and that could not be used when the stream was low. He could well remember how, in that autumn, the mill could not grind, and there was neither flour or meal in the house. His mother broke the golden ears of corn in the field, the kernels of which were not fully hardened, and with a joiner's plane, planed them into meal. Of this, puddings were made, and for weeks it was all the bread the family possessed. To the taste, this pudding is excellent, but rough to swallow—extremely so when made a constant diet.

Year by year the forest melted away; new fields were turned to the sun; stagnant water conveyed away by ditches; and the climate became more healthy as the wind swept through the openings and bore away the vapor. Cases of fever became rare, and then, instead of the severe bilious type, they were intermittent, easily broken. New homes arose on every hand; the village of Deering became a civilized centre, with schools and churches; and after years of indomitable industry and patient waiting, the comforts and luxuries of civilized life were enjoyed. Pioneer life had rushed forward and excited itself on the prairies overlooking the Mississippi, and Deering was brought near the centre between the East and the West.

Disease and labor had rapidly broken the strong constitution of Mr. Leland. He was prematurely old. At sixty-five he had the appearance of seventy-five. His hair was grey to whiteness, his once erect form was bent, and his joints stiffened by rheumatic pain. Mrs. Leland retained her youthful appearance, not having been so much exposed to disease, and her heart retained its sunny aspect. She lived to do good, and this she did without preter-



Many a poor child found a nice pair of shoes or a warm garment, and knew not the generous hand of the giver.

The old cabin had years ago been replaced by a square, two-story frame house, in front of which was a dense grove of maples, and evergreens bordered the walk. There was a drive to the house, and a winding path to the gate. There was little that was ornamental. The useful predominated. There was an aristocratic air in the selfhood expressed in this self-reliance, pleasing the owner, but not a tree planted nor a window in the house to gain applause of anybody.

In the rear of the house, barn and stables, extended a large orchard. The trees were very old. They were brought in a canoe, from Detroit—seedlings, since grafted to suit improving taste. There were pear trees from the same source, sending up their branches like spires of bloom. It was here we found Victor and Mary Leland, at the opening of our story. Yesterday, he had returned with her to the old homestead, after the ceremony that made them one before the law.

### The Doctrinal and Spiritual of Spiritualism.

The following is a synopsis of the terse and pointed address prepared by Bro. J. M. Peebles to be delivered at the National Convention of the American Association of Spiritualists, recently held at Richmond, Ind. His sudden illness preventing his attendance at the Convention, it was not delivered, and it is with pleasure that we are now able to lay before the Spiritualists of the country the practical suggestions of so able, worthy and distinguished a representative of our cause.

#### SPIRITISTS VS. SPIRITUALISTS.

"Examine yourselves," is the constant injunction of Quakers. "Shake out the carnal," is the pleading prayer of the Shaker brotherhoods. "Come up higher," is the evening and morning call of the angels. Inspiration is the measure of aspiration and purity. The pure in heart see God.

Stroll into the vineyard of Spiritualism, what a bewildering variety—what weird seedlings—singular blossomings—strange fruitings—odd wine-presses! Is this the "new wine of the kingdom?"—the promised golden harvest from angelic planting? Are these arithmetical "eleven millions" really Spiritualists in the best definition of the term?—that is, are they spiritually minded, high-toned, honorable, temperate, forgiving and charitable, doing by others as they would have others do by them? Or is the majority of these estimated "eleven millions, merely *Spiritists*, accepting the phenomena, and shouting—"Immortality is true—there's no *hell*—hallelujah—let us eat, drink and be merry!"

Thinkers have come into the fold of the new dispensation from the ranks of Universalists, Unitarians, Presbyterians, Methodists, Atheists, Materialists and Catholics; each, naturally enough, bringing with him a little wine from the old bottle; a few shreds from the old worm-eaten garments of the schools. These threads and shreds they are desirous of weaving into and patching upon the shining vesture of Spiritualism. If they cannot do *this*, and do it in their own way, they will do nothing. Such rampant, egotistic individualism is deplorable.

Permit us to picture some of the more common spiritualistic idiosyncracies. They are multiform, legion their name:

**Materialistic Spiritists**—These are everlastingly be-leaguering media to give tests, locate gold mines, discover oil wells, and trace thieves to their dens or stolen goods for the reward. They count spiritual truths as they would currency. Will it "pay" is their catch-word. In a shameless greediness for gain, they would split Gethsemane's olive trees into kindling wood, sell the old master's paintings for railroad bonds, and make of Jesus's bosom a bank-stock cushion to lean upon.

**Sponging Spiritists**—These are comparable to those

tropical mistletoes that flourish by feeding upon the vital forces of living trees. Easy in disposition, demanding sympathy, and magnetically clutching for what in spirit does not belong to them; life in their sphere often becomes intolerable. These pitiable human parasites frequently awake the sympathies of the benevolent by intrigue, and then feast upon what they extract. Ever whining, ever snuffling and shirking honest labor, they constantly hunt for new fountains of life to selfishly appropriate. These have yet to learn the moral grandeur of self-help.

**Credulous Spiritists**—Gazing for wonders, and tickled with straws of flattery, they accept—if tending to the gratification of approbation—everything labeled, "spirit communion." Half crazed with great historic names, blind to reason, reflection, and a well-balanced judgment, they swallow all proffered spirit dishes with as much avidity as do young birds motherly crumbs. These easy, credulous souls would twist all the angelic truths of earth and heaven into a sort of supernal sponge, and then sit in a cushioned rocking chair, imbibing the nectar, till summoned up to glory in some "chariot of fire."

**Pompous Spiritists**—These, sometimes burdened with a "mission," and swollen with self-importance, must lead, or they will do nothing. The *ego* is prominent in all their movements. To disguise it were useless. They do not go into the trance, but the "superior condition." They do not converse with and get knowledge from individualized spirits, and the principles of induction, but "climb" up to the fountain of Infinite Causation. They must occupy the uppermost seats at Conventions, must speak when the largest audience is present, and without having proven themselves faithful over a few things, are desirous of being made lord over many. These balloon-winged, sky-scraping philosophers, desire great personal attention. Meekly fishing for, they feast upon praise, and with great self-assurance, toss up their heads for the reception of present visible crowns.

**Faint-hearted Spiritists**—These fearful souls sail in shallow water. Negative, impulsive, and susceptible to varied influences, they are comparable to the buds that unfold under the first warm, dripping showers of April, to be as quickly blasted by the lingering frosts of May. Zealous by fits, given to suspicions, terribly sensitive to that merciless tyrant, public opinion, and aping a fashionable society, which is often nothing more than "painted hypocrisy," they prove frail workers in the vineyards of angel planting. They need a mingling of moral grit with their grace—a divine effusion of firmness and fixedness of purpose, with a constant study of the shortest, pithiest letter ever written—Sumner to Stanton—"Stick."

**Exquisite Spiritists**—These, drawing their pharisaic robes around them, dwell within the holy of holies. Their garments are stainless. Perfect in their own estimation, they mount the judgment seat, and adjusting their scepter and crown, proceed to judge and condemn their fellow men with all the composure of the very God. They think Jesus was "imprudent" in being so much at the house of Martha and Mary; and wonder why it was that Mary Magdalene was the first to whom he appeared after "rising from the dead." Spurned from the cozy and palatial residences of the Pharisees, without "where to lay his head," he was compelled, when weary, in his Syrian wanderings, to resort to the humble home of Martha and Mary. He also ate with publicans and sinners, causing great scandal in Judean society. But sweet, pure-minded, and firm in the right, he felt, as all the really good feel, that the vestures of the erring could not tarnish his. The self-righteous look for evil, suspect strangers, hunt for weeds, and seem determined to find the demon side of each mortal, seemingly forgetting that there is a divine spark, an embryo angel slumbering within. Error is to be denounced; but the erring redeemed. Sin is to be condemned; but the sinner saved. Christian churches should never expel their immoral members. In doing it, they confess their moral weakness—their com-

plete inability to restore and help them. A Good Templar's lodge should never expel the inebriate. In doing it, they confess the weakness of their moral influence, and the lack of reformatory power in the organization. God has never expelled a human being, nor shoved even a grain of dust off from this planet. Aye more; by a divine potency, He even transforms the "carion of the fields" into grasses, grains and fruits. In all reformatory and Spiritualistic organizations, the good and the high-toned should fill the offices and hold the reigns of power, directing this moral power into every possible channel, for the education and redemption of the erring. Though the reformer's crosses excel his crowns, he should not weary in well-doing. No good word is lost, not one noble effort is in vain; while every tone of love and good will breathed, will prove a musical minstrel, blessing some soul forever.

**Shiftless Spiritists**—There are millions of such, and their favorite text is, "Wait, wait on the salvation of God." And these are their chosen hymns:

"My willing soul would stay, in such a frame as this,  
And sit and sing herself away, in everlasting bliss."

Or—

"Nothing, either great or small;  
Nothing, mortal, no.  
Angels do it—did it all,  
Long, long ago.  
Weary, working, burdened one,  
Why toil you so?  
Cease your doing—all was done  
Long, long ago."

These sluggish, easy, adipose natures, allied correspondentially to lymph rather than spirit, would, if Christians, expect to sail into heaven upon sacrificial seas of Jesus' blood, singing,

"With one tremendous draught of blood,  
Christ drank damnation dry."

But being Spiritists, and theoretically ignoring the vicarious atonement, they will only ask angels to musically sweeten their slumbers, while lazily reposing upon peaceful pillows in paradise. Often wise in their own conceits, bristling with antagonisms, clinging to old dogmas, old customs, they seldom attend orderly seances, or come out to Sunday lectures, unless somebody mentally rakes them out, much as they would oysters from the briny deep. True, when there is a sensation—hall or church-edifice crowded, and tide rising—they will sail in on the popular current, all panting and winged for work; but finding that every step of the journey demands labor, struggle, sacrifice, absolute fearlessness, purity of purpose, devotion to principle, and a noble moral heroism, they fall out by the way, seeking comfort in some conservative churchal institution.

*To be continued.*

### Letter from Mrs. Brown.

MR. A. A. WHELOCK:

*Brother*—You asked some weeks ago, what the Am. Association of Spiritualists had accomplished in two years. You hinted about a lack of union among the members of the Board, and wrote a little *irreverently* in regard to the College movement.

True, we have not done the half we hoped to do. The money, and not the work, has been wanting. But two missionaries, A. B. French and Frank White, did a good work so long as they were in the employ of the Association.

There has been no lack of harmony among the members of the Board, in aught that related to association. I think each has desired and aimed to do the most and the best to advance the work given us to do. Of *private* matters, we, as Trustees, have had nothing to do. As to the College movement, we hoped for too much from the liberal thinkers among us. Many Spiritualists have sent their sons to sectarian colleges, and their daughters to Catholic schools, and then, (as some of them have said,) could give nothing toward endowing a liberal industrial college. Others have said, "Let the spirits educate our mediums. Jesu



treated without a teacher." Unfortunately, our children are not all mediumistic, like Joseph's son, Jesus.

But my object in writing you at this time, is to remind you that we still intend *work*—still expect to organize lyceums, and to purchase land, build, plough, plant. We intend to see a seven-days' school inaugurated, where the youth of both sexes may learn mathematics and music, agriculture and housekeeping, needlework, printing, painting, and whatever else may help to educate mind and muscle.

Another thing—A. A. Wheelock is on the Committee of Education. The other members, as you know, are, Hon. J. G. Wait, Mrs. Ellen M. Child, Mrs. Adie L. Ballou, Andrew Jackson Davis, Moses Hull, Mrs. Lou H. Kimball, Cephas B. Lynn. The Board of Trustees propose meeting in Cleveland, the 22d of November. It has been suggested that the educational Committee meet in Cleveland at the same time, and confer with the members of the Board in regard to the ways and means needful for furthering the work in hand. You are, I think, Corresponding Secretary of the Educational Committee. Would it not be well to call your Committee together, that we may "counsel one with another?"

I do not write "as one in authority," but as one among many who desire to see something good coming out of Nazareth. Truly,  
H. F. M. BROWN

## REMARKS.

Our good Sister Brown is laboring under a wrong impression. We did not say, or "hint," that there was "lack of union among members of the Board." The "unanimity" we spoke of, was that claimed to have been manifested at Rochester, when the great college scheme had birth. The "lack of unanimity" referred to, was the fact that at the end of the year, all effort in the direction of building the College had ceased. And this lack of unanimity was seen everywhere.

The whole plan of that "college movement," to our mind, was a glaring absurdity. We so characterized it on the start. It was a failure from the beginning. Its speedy abandonment, by common assent, with less than a year's trial, by its very originators, is sufficient evidence on that point. Viewing it in that light, you could not expect us to write *very reverently* of what appeared to us a "colleged balloon."

Never a word have we written or spoken against education. It was the stupendous, impractical plan of which we wrote "a little irreverently." We wrote the article with the hope of provoking thought, and are happy to know we succeeded. Certainly our criticism did not hurt the "College movement," for it was dead, *dead*, when we wrote. On that ground, we confess that we were hardly reverent enough.—We should always have reverence for the dead. Our article did say, "The reported lack of fidelity of some of the organization's chief officers, destroyed what little hope and confidence the mass of Spiritualists had entertained regarding its usefulness." What we meant, and what we should have said, was, "the reported lack of fidelity of the organization's chief officer, the first year of its existence."

We supposed, however, every member of the Board well understood what was meant, as each one must be familiar with what has transpired.

You say, "The money, and not the work, has been wanting." True—but why has the money been wanting? We believe it is mainly because the plan for its use was impractical, that Spiritualists had no confidence in its accomplishment.

We agree with you that Frank White and A. B. French did good work while in the employ of the Association. And to that we would add, that Mrs. Brown worked hard, and faithful, and without pay—although it has been said that you had a large salary. That lie chased itself to death long ago, and would have killed its author, had he not as many lives as a cat.

The missionaries worked well; why did you not succeed? Mainly, because of the *plan*. There are

other reasons, of which we will not now speak.

As to "private matters," they are no concern of ours, only as they affect the character and standing of individuals, and thus either aid and sustain, or bring reproach upon our cause.

You remind us that "we still intend work." Good. We have but one amendment to offer; that is, *the work itself*—the sooner the better.

Yes, we are one of that "educational committee." We believe every member of it is earnestly in favor of the plan proposed, and will unitedly and zealously labor for the glorious results that its success must bring to our cause. Your suggestion for the Committee to meet in Cleveland when the Board does, Nov. 22d, is a good one. The "call" will be issued. We hope to see every member there; but if there should be any who cannot come, they should not fail to send their wise suggestions by letter. ||

## AN APPEAL FOR PEACE

BY

## THE UNIVERSAL PEACE UNION OF AMERICA.

Indifference is impossible. The magnitude of the interests involved in the present war in Europe—the most causeless of all wars, arrests attention.

Thousands of hearts are in agony.

What voice can be heard? What appeal will be heeded?

Weakness and pride, and want of moral courage, have brought sufferings crying aloud for repentance and relief. For ourselves, we feel our own want of strength. Can we reach a single ear, or heal a wounded civilization and Christianity?

Three thousand miles cannot cancel our obligations.

Moved by sympathy and love for all, irrespective of geographical limits, or questions of aggression or defence, of reproach or justification, we simply, but ardently, appeal to those in power, to a common humanity, to professors of religion irrespective of name, to wise statemanship, to apply that law which is understood by every conscience—"Do unto others as you would have them do unto you."

\* \* \* \* \*

We appeal to Prussia, in the flush of what the world calls victory, a nation professing Christianity, to practice now the oft-repeated and church-lauded injunction—"If thine enemy hunger, feed him; if he thirst, give him drink," and reject a custom so monstrously inconsistent, to starve out the enemy and cut off his supply of water.

\* \* \* \* \*

No one can expect to escape retribution for wrong doing, and for all who take up the sword, there is a heavy penalty; and although you exact and receive territorial or revenue concessions and compensations, you cannot escape the responsibility.

We appeal to France, to every one with any semblance of authority, to accept a situation the natural consequence of war—if not on one side certainly on the other. Had you been victorious, you would, perhaps, have acted not very different from your neighbors.

Heed the thousands whose lives have been cast in humble places, and who are the real sufferers! The mothers, the wives and children, composing more than half of creation, who do not make the wars, whose hands are tied, and whose sufferings in indescribable ways, are unheard and unheeded. Do not sacrifice that peaceful army of workingmen, the grand pillars of a nation's prosperity. Think of all, even if poor, who have an equal right to life and all its opportunities, as any who may be in power.

We appeal to every nation, to use kindly influences of intervention for the adjustment of difficulties. Bring the sorrowful condition of so large a portion of the human family to your own doors, and feel "in bonds as bound with them." Be open to conviction and learn the unerring lesson of the hour, that standing armies are standing reproaches, making war immi-

nent and peace impossible, and redeem this blight of the 19th century, of our boastful civilization and professed Christianity by an immediate and unconditional disarmament. \* \* \* \* \*

We appeal to all mankind, to relieve present suffering, and to adopt such principles as shall tend to preclude a repetition of these horrible atrocities and this mistaken patriotism. It can be done by putting love and reason in the place of hate and armies. By discountenancing military trainings and organizations, and by each one refusing to do the war act, or paying a farthing for war purposes. Woman's influence is needed in the crisis. Let the power and wisdom with which she leads the child and makes the home our ideal of peace, permeate governments and revolutionize armies.

Surely it is time to inaugurate a new system for the settlement of national and international difficulties, if not to obviate them altogether. There can be no kind, unselfish and reciprocal deliberation while fortifications frown with cannon, and the drawn sword is at hand. The "might makes right" doctrine must be transposed to—right makes might—and being right—Morally Right—there is victory without the shedding of a drop of blood, or the humiliation or abandonment of a single principle.

On behalf of the Universal Peace Union of America,  
ALFRED H. LOVE, *President*

Lucretia Mott, Aaron M. Powell, H. N. Greene Butts, Elizabeth B. Chace, and others, *Vice Pres'ts.*

Robert F. Wallcutt, Boston, *Treasurer.*

Henry T. Child, M. D., *Secretary.*

Philadelphia, Ninth mo. 29th, 1870.

(Papers please copy.)

## King William to Queen Augusta.

BY GERTIE GRANT.

King William, in giving his wife an account of the Sedan battle and surrender, says:

When I consider that after one great and successful war I could not expect more glorious things yet to happen during my reign, and now behold this historical act accomplished, then I bow before God, who alone has chosen me, my army and my allies to perform what has happened, and has made us the instruments of His will. I can only look upon it in this light, and in humility praise God's guidance and grace.

I have seen some very wicked people and have heard respectable blasphemous talking very coolly to God in regard to His ways and works, but this bit of impudent profanity beats anything of the kind that I have ever seen or heard. A wicked, wanton being writing to his wife of his cruelty and carnage, and then talk of being Heaven-commissioned to commit deeds the memory of which would make a half decent devil blush! If men will murder, let them be called murderers, and compel them to bear their own guilty deeds, and not claim to be "instruments" in divine hands to deal out starvation, cruel tears, heart-aches, tortures and death to the innocent and defenceless who have been so unfortunate as to fall into his guilty hands. I, too, "bow before God" and pray him always to help me to call people by their right names. King William is a murderer, and as such should be regarded by a christian world.

## Omitted.

Our valued friend, "Uncle Hat, the Plowmaker," whose touching poem entitled, "A Drunkard's Daughter perishing in the Snow," appeared in the last number of this paper, writes that he left out one verse by mistake, and wishes us to give it place now. He says:

I unaccountably withheld verse 8th from the manuscript. Here it is:

"Ma told me I once had a sire,

Who kissed me and called me his dear:

The rum that he drank made him tire,

And lie down on this road to expire—

His daughter has come to die here."



## Sun Spots in Ohio.

By due arrangement with Bro. Wheelock, we left Wisconsin for a few weeks, and dashed on to Ohio. On the way, addressed a few friends at La Porte and at Sturgis.

The first Sunday in October, we met the Spiritualists in St. Charles Hall, Norwalk. A beautiful society this—rightly keyed, orderly in aim, religious in spirit, cultured in method. Our home at Bro. Ira Lake's—one of the sweetest homes we have ever been in—so neat, so spiritual. There the angels rest. The family has instituted a custom that pleases us; that is, to form a spiritual circle around the table just before eating. We doubt not it infuses the food with a spiritual element. What a beautiful substitute for the old, hackneyed ceremony of "saying grace!"

On Thursday eve, Oct. 13th, commenced a series of meetings—Bro. Peebles present. By the by, we must not omit to say that we visited the home of Hudson and Emma Tuttle, at Berlin Heights. Bro. Tuttle has a nice farm—is a tremendous worker, and so is Emma; faithful, both, to the law of fidelity in the work of the angels. Two beautiful children sun their home. Fruit, flowers, books, pictures, children, sweet hearts—well, they are blest and we are happy.

Friday eve, Bro. Peebles delivered his popular lecture on "Turkey." It was a splendid success.

Saturday morning, another meeting; good—the angels came in. Afternoon, assembled again. Brother Hudson Tuttle was elected Chairman, and addressed the meeting for an hour, with radical words, practical and rich with thought. He spoke of the present status of Spiritualism, showing its unparalleled extension, and developing the great unity of plan pervading the entire movement. He said that Brother Peebles and himself, in preparing their "Year Book of Spiritualism," had received letters from Australia, the Cape of Good Hope, and the Isles of Greece, all saying that mediums were being developed, and enunciating the same cardinal principles. He said that preceding speakers had spoken of the languishing state of local societies, the poor pay of lecturers and want of interest. He considered this a mistake. Never had the divine cause as strong hold, or been more rapidly extending itself. Local societies, here and there, would cease to exist. It was to be expected, but the cause itself was moving forward with accelerating rapidity. It had no leaders except the spirit world. Spiritualists were the most liberal of people, but from thoughtlessness and want of organized effort, speakers were unremunerated. For him, he had always maintained that thought, ideas, knowledge, should never be sold. Money did not represent their value. They should be free as sunlight, and those who had truths should freely give them to all. But in our present condition, the writer and speaker must receive remuneration; and to take this burden from the few and divide it among the many, we must have organization. He believed all our present organizations were stepping-stones to something better.

We asked, "Why don't the angels drive this brother out from his retreat, into the great world, to lecture?" We guess he will have to pass through the fire, yet. "Misery likes company"—eh? But the crucifixional way leads to heaven.

Bro. C. B. Lynn, also present through all the meetings, spoke with a brim-full soul. We both struck for a more religious life in Spiritualism.

Evening—Bro. Peebles returned to Cleveland. Bro. Wheelock peeped in upon us with a smiling face, and opened a door of thought. He is electric; he doesn't stop to oil the wheels; no time—"let Barrett and Lynn do that;" and we did!—so that the machinery of inspiration moved nice as a cotton factory.

Three meetings Sunday—and such diversity of mind, yet all in harmony to principle. The audience increased to the last. It was good to be there.

To sum the whole matter up Bro. Peebles dropped dew on us; Bro. Tuttle made us thoughtful and hopeful; Bro. Lynn warmed the soul to the glow of heart

aspiration; Bro. Wheelock set all this in the light of science; Bro. Barrett pointed to an "inner court" of this temple—that the course of true spirituality is from the affectional to the scientific, to give the body a soul.

This meeting gave us another confirmation of the truth that our great need is a more devotional life—that we must educate our spiritual gifts. The second angel sounds the call upon the watch-towers, and as doves to the windows let us fly. "Ho! every one that thirsteth, come ye to the waters." \*

## Bombast of the Michigan "Thunderbolt," McQueen.

The main stock in trade of this unprincipled pretender, and others like him, is their impudent pretension—great show on *paper* and their never fulfilled promises on glaring hand bills of what they are going to do.

Were it not the case that this dishonest scoundrel, by advertising, is enabled to deceive honest folks, we would not by noticing him, assist to give him the notoriety that properly attaches to villainy. This bombastic "Michigan Thunderbolt"—this Professor of tricks and *solid lying*, well knows that his flaming hand-bills are gotten up for the express purpose of deceiving people. The rascals who follow this dirty business, of stealing money from unsuspecting people in this public manner, are sharp enough not to visit a place twice, in their self-sacrificing labors of exposing Spiritualism for money! Even the most bigoted Orthodox do not want to have the same professional exposé come the second time, for with all their deep seated prejudice and holy hatred of Spiritualism, they fail not to see that the exposers are a worse failure than they claim and hope Spiritualism to be. Poor exposers! The only true exposition they make is an exhibition of their ignorance and dishonesty, which church members have to pay for, usually, at twenty-five cents a head, besides being generally fooled into a free offering of their godly churches, by the great pretensions of these exposers!

Is it not a little singular that the professed saints of God should encourage these scoundrels, and patronize them so liberally, in a system of lying and deception, of which they make a business and boast of it as a profession? If the church did not patronize them, they could not afford to give many of their wonderful exhibitions! Professor McQueen! Professor of what? Let the church answer. If they will not, perhaps they might employ their *useful* Devil to answer the question, upon whom they have tried to throw the burden of all their dirty work for the last 1800 years. Certainly this distinguished professor is in their employ.

For several months this "Michigan Thunderbolt" has been hobnobbing with the church saints of Ohio, visiting numerous small places and larger ones, exposing Spiritualism. At Alliance he was taken to the bosom of the saints, occupying their fine church the first evening; the large hall in the Orthodox College the second evening. With such opportunity the Prof., at first, thought himself in high clover; but during the immense excitement occasioned by his pretended "exposé," Mrs. S. M. Thompson of Cleveland, the well known Test medium and lecturer, paid one of her regular visits to the place, and lectured to a much larger audience than usual; the increase in numbers no doubt being partly the result of the Professor's lying in the church, and partly the result of the steady growth of Spiritualism in Alliance, sustained and defended, as it has been and now is, by the excellent and interesting lectures of sister Thompson, as well as many truthful and surprising tests given by her.

The Prof. finding that Spiritualism did not expose well in Alliance, where such intelligent men as Bros. Haines, Bailey, Goddard, and others, are firm believers in and supporters of it, thought he must do something more than usual; so screwing his courage up to the sticking point, and imagining himself even more than a "Michigan Thunderbolt," he writes a challenge!—not to anybody in particular, but to everybody in general and—"To whom it may concern."

We are indebted to bro. Bailey, formerly conductor of the lyceum at Alliance, for a copy of this fearful challenge!

Mainly to show the extent to which ignorance and unadulterated impudence may be cultivated, we publish said challenge, as illustrating the progress which this "Michigan thunderbolting Professor" has made in that direction.

ALLIANCE, O., Oct. 14, 1870.

To whom it may concern:

I claim that departed human spirits do not influence so-called "mediums," at all; and challenge the proof from any noted, so-called "medium" before the public. A committee of twelve to be chosen by myself, of disinterested persons. I propose to satisfy said committee that spirits departed have nothing to do in the manifestations. Failing, I will forfeit the sum of one hundred dollars. If I give the committee satisfaction, I shall receive fifty dollars.

I authorize Mr. Brown to attend to this business for me.

[Signed]

JOHN McQUEEN.

Well, now, Professor, that's cool. "A committee of twelve, to be chosen by myself." You "propose to satisfy said committee" of your own choosing, "that spirits departed have nothing to do in the manifestations," or "forfeit \$100." Professor, don't distress yourself about being in danger of paying the \$100! You are a bigger fool than we take you to be, if you don't know how to choose a committee that will "satisfy" *easy*. You doubtless have the money. You probably have taken ten times that amount from Christians in Ohio. What can they show for the money thus paid you? Nothing, only they have learned something! What is it? Why, Professor, the more intelligent among them have found out that you are a far greater humbug than that which you pretend to expose. But the committee are to be "disinterested persons." Pray, where is there one human being in the world, not interested to know whether "spirits departed" produce "the manifestations," seeing, as all must, most plainly, that if they are thus produced, then do human beings live after having left the body? Professor, if you will find us one such person, not in the least interested—to say nothing of eleven more—we will pay the \$100, and say no more about it.

This "Michigan thunderbolt" has sounded very much like a "pop gun," in some places in Ohio. He came to grief most unexpectedly, in Crestline and Gallion. In the former place, our intelligent and worthy friend, Dr. Harris, out of curiosity, went to the Professor's exposé, and after he was through, asked a few direct and pertinent questions, two of which will suffice to show how he must have felt under the Doctor's lance. Said Dr. H.:—"Professor, will you be kind enough to tell the audience how it is, that, if as you have said here this evening, there are over 11,000,000 Spiritualists in the world, among whom are many of the most able, learned and scientific minds of this century, they should all believe in so simple a humbug as you pretend Spiritualism to be?"

Again, "as you have acknowledged that when, a medium, you were dishonest—that for years you pretended that spirits controlled you, deceiving thousands—how are we to know but that you are just as dishonest now, and trying your old game in another way, because you find it pays better?"

Poor "Michigan thunderbolt!" He didn't like Crestline! He hurried off to Gallion; but a man in that town, who knew of his knavery, sent for Dr. Harris of Crestline, who, on his second evening there, dissected the knave before his Gallion audience, in a manner that will cause the "Michigan thunderbolt" to go around those two places hereafter. At Tiffin, Ohio, this dishonest scoundrel accomplished so much in favor of Spiritualism, by exposing it, that we can but rejoice to think he is engaged in the business.

Our friend, Mrs. Dr. L. S. Gibson, of Tiffin, a most intelligent and influential lady, and for years a leading member of the Methodist church, thus graphically describes the operations and results of this great exposé, and ally of the church, in that town: ||



TIFFIN, O., Oct. 19, 1870.

BRO. WHEELOCK:

McQueen advertised to do everything that has ever been done by mediums, except heal disease and paint pictures. His first evening was free, and devoted to telling of the origin and magnitude of Spiritualism, of the philosophy it teaches, etc.—of the blessings that would result to earth's children if only true. But, alas! it is false, and all the work of the devil—all of which he was prepared to show on the following night, for the sum of 25 cents.

Before closing, he got upon the table, and pretended to be magnetized, and spoke in several different tones of voice, shortened one leg, talked Indian, etc.; got them highly excited, so as to make sure of the quarter the next evening. The clergy gave it out in church, requesting their members to turn out, and they did. The hall was crowded. He placed a table, with bells and horn upon it; got as many as could be seated, of our first citizens, around it, leaving room for himself. He asked the audience to play it was dark, and he would show them every phase of manifestation they ever heard of. Then he placed his head down where it would naturally be were he sitting at the table, and cried out, "All passive!"—caught up three or four bells, and ran off a few feet, and rang them; jumped on a chair and rang them, and then set a bell on each man's head; and then calling for lights, was found sitting at the table with the rest. Understand, this was all done in the light, but he "just played" it was dark. Then he told them he would have the spirits take him up to the ceiling in a chair. "Mind you," said he, "I always wore slippers at circles." He very carefully stepped upon the table, and then drew the chair up and set that on the table, stepped on the chair, all the time making a noise with the bells, and crying out—"Medium going up, medium going up, up, up. Now medium coming down"—and set the chair down hard, and threw himself on it and called for light.

Here every one felt themselves sold beyond all redemption. Some one called for raps. He said, "Very well, we can soon have the raps," and sat down to the table—but no raps. He said the conditions were not right, and he would tell them how all raps were produced: By rapping one big toe against the other, and when the blacking was good on the boots, it would make a report every time; but unfortunately, the blacking on his boots had oil in it, and he could not make the reports. You should have heard the cry, all over the house, "Sold!" "Poor blacking!" "He always wears slippers at circles," etc. Such a sheepish looking set of clergy, I never saw.

Now this is a fair statement. It was the most ridiculous affair I ever witnessed in my life. Some of the clergy said if it were not for encouraging Spiritualism, they would call an indignation meeting and drive him from town. On the whole, I think it did much good; but such is the superstition of the masses, I sometimes fear it will be long before the truth prevails. If I did not feel that the words said to have been spoken by Joshua, are true—"They that are with us are more than they that are against us"—I should despair.

Hoping to hear from you often, and to see you soon, I remain your friend, L. S. GIBSON.

### Mathematical Spiritualism.

EDITORS OF AM. SPIRITUALIST—I am impressed by a "mathematical spirit" to ask the following questions:

1st. Ought not Spiritualists to spend their time and money where it will do the most good?

2d. Is not the simple fact, that spirits can and do communicate with mortals, the *only* thing in which all Spiritualists agree?

3d. Then should not Spiritualists as Spiritualists, all work together to spread a knowledge of this fact, and reject all leaders, creeds and organizations not *especially* designed to teach the fact of spirit communion.

4th. Ought not Spiritualists who believe in Vegetarianism, Communism, Dress Reform, Labor Reform, Revenue Reform, Marriage Reform, Peace, Prohibition, Republicanism, &c., to work for them under appropriate leaders and organizations, and not try to *force* them upon all Spiritualists by declaration of principles, State agents, missionaries and the like?

5th. Then if the special work of Spiritualists is to spread a knowledge of spirit communion, and allow all to receive and judge for themselves, without any priestly perversion, modification or monopolizing of "spiritual gifts," would not the efforts, time and money, devoted to delegated Conventions, State and National Organizations, their agents and missionaries, do ten

times as much for the cause, if devoted to the circulation of tracts, papers and publications?

6th. Have not nineteen-twentieths of all our mediums and spirit communications for the last twenty-two years, opposed leaders, creeds and expensive organizations?

7th. Have not all such organizations caused coldness, distrust and discord, and demonstrated the need of

### A NEW PROGRAMME!

1st. Circulate tracts by the millions. Let them be short and to the point, such as can be afforded for ten cents a hundred. Each hundred judiciously circulated would secure at least one subscriber to a spiritual paper.

2d. Circulate spiritual papers. Let each subscriber take two where he or she now take one, and give away to all who can be induced to read or circulate them.

3d. Free circles—public and private—also Local, County, State and National mass meetings, where spirits and their mediums shall not be trammelled by would be leaders who fear erratic, striking and comical manifestations, which are just the thing to draw the thoughtless crowd and enable wise Spiritualists to scatter in tracts, papers and publications, the seed which will, in due time, produce a bountiful harvest.

Carry out the above programme, and tracts, papers and converts will increase ten fold faster than by patronizing leaders, creeds and expensive organizations, at least, such is the opinion of

### A MATHEMATICAL SPIRIT.

[What do you think of the above? I would like to hear from every medium in the land, either through the AM. SPIRITUALIST or by letter.

Address Wm. B. Truman, box 129, care of P. S. Tilton, Hammon Station, Atlantic county N. J.]

### A Bishop's Confessions.

ADDRESS OF BISHOP POTTER TO THE 87TH CONVENTION OF THE DIOCESE OF N. Y. SEPTEMBER 19TH, 1870.

Bishop Potter then read his annual address as follows:

*Brothers and clergy*—Amid the terrific affairs of the present day, it is with painful feelings that a Christian bishop comes forward to make such a communication as this. Alas! for the Christian's longing hope for the reign of "peace and good will" on earth. Alas! for the boast of men of letters that the softening influence of civilization had filled men's minds only with ideas of the true, the beautiful and the good. Alas! that the steam engine, the telegraph, the laboratory, should not have raised the human spirit above the weakness of war, and made all nations one grand brotherhood linked together by chains of iron. Those fierce cries of battle that come to us on every breeze, those mournful wailings, those groans from so many fields of slaughter, and hospitals, and desolate homes, come from no dark domain of heathendom, where the lessons of Christian love have never been known, from no haunts of the red man, from no savage islands of the ocean. The nations of heathendom never raised such armies, never clung to each other with such bulldog tenacity of purpose, never made such havoc in each other's ranks. No, it was reserved for two of the most civilized nations of the earth to present a picture of war more frightful than any other to be found in ancient or modern times. No enforced struggle for existence brought on this bloody conflict—it was a nice question about the balance of power. "Behold how great a matter a little fire kindleth!" Nothing is further from my thoughts than to pass judgment upon the combatants in this struggle. Nothing shall be said of the merits of one nation or the other. It is to be looked at in one way, however, and that is, that looking over the whole earth, the wars that stand out among all others of modern times, have been wars between Christian nations—between nations that make a boast of their superior civilization and refinement.

I can imagine a conference of several intelligent Japanese in the interior of their own country. They have heard of Jesus Christ as the exponent of the religion of good will. I think I hear them say:—"How is it with these Christian nations, in their intercourse with one another? Are they strangers to war? What mean these wonderful tidings that are wafted to our ears from over the sea, each day more terrible than the one before; each nation mustering forces we never could collect; desolated fields covered with dead and dying;

vast armies still struggling to the bitter end? Are they professors of a religion of good will? Deliver us from a people that have peace on their lips and murder in their hearts. They send to our shores a few missionaries, who insidiously corrupt our religion, and preach peace. Peace! peace! while their armed vessels lie in our harbors!" With such a state of things in the world, what treatment can missionaries expect in heathen countries?

An education that makes a man a master over the elements of physical life, is not to be despised. But it is only an essential part of a great whole. It does not reach his attributes. Sure y that is a very doubtful benefit to bestow on a human being and on community, when you give him that kind of education which increases his intellectual power and does not strengthen his moral sense. By making man stronger intellectually, without making him stronger morally, you make him more dangerous to himself and to the community, than if you had left him alone. It makes of him a kind of moral monster, in whom the lower faculties are enlarged and the higher dwarfed. I would warn the Christian people, that look to reading of the Bible simply, in the school, for any permanent religious impression, that they are leaning upon a broken reed.

We live in an age of religious activity. Sunday schools are greatly enlarged; Bibles, tracts and religious newspapers are multiplied on every side; but still we are retrograding. I do not mean the lowest class, but those who take a prominent share in the business of the world—who are not turned away from the door of the bank, or perhaps even from the drawing-room. We see a manifest change for the worse. If religion is living, energetic, what is it that has brought this upon us? Why is it that this activity does no good? The answer is brief. The child is father to the man, and the family circle must be the great educator. Add to the influences of home, the religious instruction received in the school, and the teachings of the church, and you will have a Christian man worthy of the name.—*N. Y. Tribune, Sept. 30.*

That is to say, Christians are the most bloodthirsty and warlike of mankind; and despite the influences of education and civilization, "we are retrograding" morally; despite, too, "religious activity." Bishop Potter confesses the failure of Christianity. Yet his panacea still is, not science, not progress, not civilization; but more prayer, more preaching, more "blood of Jesus," more churchism! Inasmuch as 1870 years have seen the failure of all this, let us try the whole process over and over again!

### Unitarian Christianity.

The Rev. Dr. Bellows of New York, a Unitarian clergyman, radical and conservative by fits and turns, exhorts to great cautiousness in raising questions about the Christianity of men like Washington, Humboldt, Franklin, Lincoln, or even Dickens, lest the profane should say, "what is the use of a Christianity which such men could do without?"—*Exchange.*

Unitarianism may be denominated the Wax-nose phase of Churchal Christianity. It has a creed, and and it has no creed. It is anything or everything—radical in this, and conservative in that locality. Stretchy as Indian-rubber everywhere; it is Spiritualism if it can entice or worm into its support unwary Spiritualists. It is Infidel when it can lay hold of and get the influence of noted men, "dead or alive," such as Humboldt, Adams, Lincoln, or Dickens. May not Volney and Voltaire, Hume and Thomas Paine yet hope for canonization at the hands of some of the Unitarian leaders?

With the masses of this denomination, principle is nothing—policy everything. If it has any distinctive underlying thought or dogma, it is the unity, the divine oneness of God. But upon the basis of this definition, Jews and Mohammedans are Unitarians. In fact, if there is a meaningless, unsatisfactory term in the English language, it is Unitarianism. It has symptoms of a chronic Christianity, but in no locality are they alarming. When fully defined by its Doctors, we will examine its claims.

Four things come not back—the broken word, the spent arrow, the past life, and the neglected opportunity.



# THE AMERICAN SPIRITUALIST

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The Editor-in-Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST  
"RESOLVED, That we are Spiritualists, \* \* \* and that any other prefix or suffix is calculated only to retard and injure us."

## The American Levites.

There are in in the United States about sixty-one thousand ministers of all denominations. Their average salary per annum is computed to be about \$700. This would make \$42,700,000 annually paid by the American churches in clergyman's salaries.—*Exchange.*

In round numbers, *forty-three millions a year* paid to the clergy of the United States! Sixty-one thousand priests, each representing a family, at the lowest estimate, of four persons, or 244,000 individuals belonging to the priesthood in this free country that claims no religious bias in its constitution or in the spirit of its laws! Here is an incalculably vast power, ever watchful, ever active, as silent as the tiger of despotism, as unflinching in its purposes. If this power was exerted for the elevation of mankind, did it educate the ignorant, administer to the oppressed, we had naught to say. But its influence is the exact reverse. It is always allied to despotism and oppression. It incited the mobs against the Anti-Slavery movement. It glibly quoted texts from the Bible to prove slavery right and justified by its God. It opposed every discovery in science, it scorned learning and scoffed at reason, and at present, all the movements which look to the freedom of humanity; the more perfect realization of the cardinal principles of Republicanism find their most inveterate opposers in the clergy.

"Ah," it is claimed, "they lead in every charitable institution, in reformatory work, in all the organic efforts elevating the lower classes." For what object? Proselytism—nothing more. To build up "our church," and for this purpose they grasp everything. The honest reformer is crowded out of place by their self-ordained priesthood. They have labored to proselyte, and there their work has ended.

What good comes of this army of 244,000 individuals maintained by the laity, doing nothing for their own support, engaging in no useful or productive labor? Is there less crime, is the world a better world? If so, church members should be discernable from worldlings. Are they? Are they more honest, upright, fair dealing, humane or benevolent than infidels? Is the morality of churchmen superior to that of Mahomedans? "Dishonest as a Christian," is a Moslem by word!

Forty-three millions of dollars, paid, and what is the equivalent? Echo answers what! The doctrines taught, from foundation to dome, are false, unsupported by facts, unsound in science, visionary in philosophy, loathed by every rational mind, and a curse to those who receive them.

Forty-three millions of dollars for 61,000 preachers to air the musty past, the Sundays of the year, and shake its mouldering bones in the faces of their audiences! To frighten children with the chattering teeth of their skeleton dogmas. Two hundred and forty-four thousand individuals of this Levitical tribe, vampires on the body politic, fed sumptuously and clothed in fine linen, for the express purpose of saving mankind by preaching doctrines, over and over again proven self-contradictory and viciously false!

They claim, with unparalleled arrogance, that the world's progress, and morality is all due to their efforts—make this claim standing up in pulpits, erected and salaried by the rent of dens of intoxication, and nameless infamy! Stand up and declare this, while from their ranks the law selects a greater proportion of "fallen men" than from any other! As well might a millstone tied to the neck of a strong swimmer, crossing the tide despite its weight, claim to be a sustaining buoy.

There are members of the clergy who are doing great and noble works, but it is by departing from the usages of the past, by catching inspiration from new ideas, and taking on the character of lecturer rather than of priest. In just the proportion they do this, their influence extends for good, and they depart from the character of priests. As long as they remain true to their creed and place, they are, so far from helps, obstacles in the way of progress, necessarily removed before advancement can be gained.

## The American Association of Spiritualists.

In an editorial published previous to the meeting of the above association, we said that those who attended as Delegates, "we hoped would be able to tell what they went for, and what good was accomplished by going."

Being one of the Delegates appointed by our State Convention, and one of five out of *twenty-one* appointed, who attended, we now propose to state briefly as we may, why we went, and the more important things that there transpired.

Our object in going was to aid in carrying forward the organic work of Spiritualism. We believe in organization. Spiritualism can have no future without it. As well denominate the "milky way" or "fleecy clouds," that break and scatter at every puff of the wind, a "mighty power," as to call, or so regard any number of Spiritualists without organization. From the first we have been in favor of order, system, method. Now, more than ever, do we see the necessity of it. We hailed the thought of organization, among Spiritualists, as a prophecy of final triumph. We never thought, with some, that the formation of "The American Association" was premature. We think it "stumbled" at the start. What child has not, that ever learned to walk? The cause to us is obvious. We do not care to discuss that now. It belongs to the past. Doubtless some are wiser now, than then, in regard to measures, means and men. Organization was secured. Thankful for that much achieved in the past, we went to Richmond, hopeful that the organization might be maintained and made useful.

Not only was our hope increased, but more fully than ever were we convinced that complete and thorough organization among Spiritualists, is not only possible, but a certainty sooner or later to be realized.

The Convention was not large, but the most harmonious, orderly convocation of sincere, earnest men and women we have ever attended. It soon became most obvious, that neither cliques nor tricks could accomplish anything there.

Hon. J. G. Wait, President of the Association the past year, a most worthy, honest, upright man, and devoted Spiritualist, presided during most of the Convention's sessions, with that calm dignity and fairness so characteristic of the man. As soon as committees could be appointed, the Convention was fairly at work. I do not believe more industry is usually manifested in a New England factory. In committee meetings, conferences, speeches and discussions, there seemed to be a general feeling, not only to do something practical, but to find out, if possible, the wisest plan by which it could be done. As it was claimed that the action of the "Board" had so completely tied up the hands of the President in the past year, that he could do nothing, we had hoped to see our able and faithful Bro. Wait re-elected.

Nor do we believe any other *man* would have been the choice of the Convention. But the growing demands of that sentiment, so universal among Spiritualists, that women should occupy responsible positions in society as well as men, and the fact, that none of our talented and accomplished sisters, as fully capable, had ever been elected to the position, seemed to so influence the Convention in that direction, that a candidate representing that claim, not only in theory but in person, was the demand of the hour. The Convention was not long in finding, pre-eminently, "the right woman for the right place," and sooner almost than we can write it, after Geo. A. Bacon put in nomination the name of Mrs. H. F. M. Brown, ballots fell into the tellers' hats, thick and fast as snowflakes; and a noble woman, for the first time, was elected President of the National American Association of Spiritualists.

It was a just tribute to one, whose ability not only qualifies her for the position, but whose long and faithful service in the cause with both tongue and pen, has "made her name familiar as household words," wherever Spiritualism is known.

Take notice, all ye advocates of "woman's rights" and human rights, and all croakers, who cry out that the time is not yet for Spiritualists to organize, and behold this National Association of Spiritualists, really the advance guard leading the march up the scorned, derided and almost martyr-crowned highway of human progress. What other National organization has thus taken the bold, unmistakable step forward? Not one! Even the two National Woman Suffrage Associations have found it wise and prudent, we suppose, to each have a "lord of creation" at the head.

But to return to the Convention. Dr. H. T. Child, Levi Weaver and Geo. A. Bacon were re-elected to the positions they have so ably filled, while Mrs. Agnes Cook, another noble souled woman, was elected Trustee in place of Mrs. Brown. Thus was the machinery of organization for another year adjusted. We believe the whole power of the "Association" is vested in the "Executive Board." We shall see what will be accomplished in one year more with a woman at the head. We will not prophesy, but our hope is great. If the men on the "Board" do not come up to the work, we suggest to Mrs. Brown and Mrs. Cook to make some "straight jackets" for them, and allot them their tasks.

Perhaps the most important subject that came before the Convention, was that required at the hands of the Committee on Education. It is the vital question of the hour, affecting all the future of Spiritualism. It is the elixir of life to Spiritualists, and mildew of death to Orthodoxy! The moment the children of this land are provided with the means of obtaining an education, entirely free from the taint, or the slightest coloring of the numerous, corrupting and damning dogmas of Christianity, the popular theology of the day is *dead*, and only waits for these children to grow up to bury it!

We present the report of the Committee in another column, with remarks thereon, to which we earnestly invite the serious and candid attention of every Spiritualist. Will the Association take hold of this needed work? We shall see. There is enough to do; means are abundant; but the persons who do this work must be capable, faithful, honest. Then the plan of work should be plain, practical, reasonable; no airy castles; no ballooning. Thus may the Association accomplish a great work.

The basic foundation for the *future* of Spiritualism must be *intelligence*. Its only safe and sure resting place, is the "bed-rock" of a true Educational system, which shall reach the masses finally, elevating and exalting them, and so widely diffused that, like the sunlight, it shall become a universal and divine blessing for all. To aid in bringing this realization to humanity, is a part of the "good" we tried to "accomplish" by going to the Convention.



## Murder of Dr. Jones.

The great excitement created in Cleveland, by the terrible tragedy on the West Side—the shooting of Dr. Jones by Dr. Galentine—has in a measure subsided, and gives opportunity to consider the subject calmly, and with some hope of arriving at the truth.

Enough has transpired to show that the immediate cause of the murder was the conduct of Dr. Jones and Mrs. Galentine. We do not think Dr. Galentine was justified in becoming a murderer, because he discovered his wife was unfaithful to him and Dr. Jones was taking advantage of it. Not for any fancied or real grievance, can a person be justified, in a civilized community, in taking the law into their hands, and becoming their own executor. The law provides for personal defense.

On the other hand, there should be some protection for families, against those black-hearted villains who by their profession, can reach the sanctity of the family circle, and perchance bring blight and mildew by their presence, where naught but the sunshine of domestic love and happiness had reigned.

Of all the professions, perhaps there are none that supply recruits to the army of rakes and seducers, as does the ministry. Certainly their opportunities are greatest. Next for opportunity come the doctors.

From some reports, it would seem that the opinion prevailed that the murdered man used his profession to gain advantages in that way. If such was the case, whether living or dead, he deserves to be execrated. But whether that be so or not, we do not consider Mrs. Galentine, judging from her confession, and what we have been able to gather of the case, the very virtuous woman she has been represented. No truthful, faithful, virtuous woman ever suffered violence from the hands of any man, as she pretends to have done from Dr. Jones, and then suddenly became enamored of the fiend who had done her violence. Impossible! Her confession proves too much. Although Mrs. Galentine might have had sufficient morals for membership in the Congregational church, to which, it is said, she and her husband belong, certain it is, from her own acknowledgments and what has come to light, her virtue was of that pliable kind, which, if it did not give "the leer of invitation," suggested no other way of keeping Dr. Jones out of her room, than by "stuffing plaster of Paris in the keyhole!" A novel method, truly, for a pure, Christian woman to resort to, to protect her virtue!

These tragic events give us a key with which to unlock the mystery that partially shrouds from the public gaze the fruitful causes that eventually ripen too often in the bloody fruit of crime. Dr. Galentine and wife became acquainted through that questionable source of looking up a wife as a man would a stray horse—by advertising in the newspapers. A brief acquaintance, and they were married, "for better or for worse," and as things have turned out, decidedly "for worse" by all concerned. Of course they knew nothing of each other. Like thousands of other persons who "marry in haste and repent at leisure," they add but another to the long list of mismated, hurriedly-hatched-up unions in married life, constantly seeking relief in divorces, and not unfrequently in such summary settlements of greivous trouble, as that of Dr. Galentine with Dr. Jones. And until young people learn, and until old people get sense enough to teach them, that true marriage consists in something more than marrying for money, an establishment, position in society, or the gratification of mere fancy—domestic broils, seductions, divorces and even murders will increase.

What can be done to cure this increasing and terribly sickening evil? Study the law of true marriage. Teach it to your children. Commence in season; let no foolish idea of false delicacy prevent. Give them books to read that will counteract the influence of this sickly, novelistic trash that floods the country like a pestilence. And when humanity shall get the divine essing of a well-balanced, healthy organization of

mind and body, to start with, and the hallowed influence of a pure, loving, cultivated home for children to grow up in, may we look for a change—and the world will be the better for it.

## What the Committee on Education Proposed.

At the recent Convention of the American Association of Spiritualists, in Richmond, Ind., the following report from this Committee, was submitted and unanimously adopted. Not only as a member of that committee, earnestly laboring there for the discovery of some practical plan, upon which the Spiritualists of the whole country may strike hands in sincere, harmonious co-operation, to render successful a work so near their hearts, but as one among the millions, still believing it possible and still desirous of aiding all in our power, do we ask the special attention of all interested, to this Report.

The Committee believe they have outlined a "plan of work," by which, with that generous support so important a cause demands at our hands as *Spiritualists*, certain success may be realized:

## REPORT OF THE COMMITTEE ON EDUCATION.

Your Committee view with regret the almost universal apathy of Spiritualists on the important matter of education. While the Catholic and Protestant world are sparing neither time nor money in the education of the youth of our land in their thousand-and-one dogmas, Spiritualists, as a body, have as yet made no practical effort for the physical, mental, moral and spiritual education of their children. Thus they are compelling them to choose between the alternatives of having only a common public school education, or being compelled, in connection with their further education, to submit to the teachings of an antiquated theology; therefore,

*Resolved*, (1) That we regard the Children's Progressive Lyceum an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom; and as an organization, the budding heart-centre of the great spiritual movement of this age.

(2) That this holy ministrations of the angels to humanity, was not intended, in principle or practice, to embody a system of instruction for one-seventh of the time, one day, or two hours of one day of the week, but that in its genius and scope, it was designed as the basis of a progressive method of education for all humanity, alike applicable by the law of necessity, to all days and all time.

(3) That something may be accomplished, we earnestly appeal to the Spiritualists of this Continent, to now put their professions into practice, urging the necessity of immediate and united action, to secure so needed and desirable a result.

We see no other way to remedy this matter than in the immediate establishment of a school or series of schools in harmony with the teachings of our philosophy. We therefore recommend the immediate organization of a joint stock company, with a capital of not less than \$25,000, with the power of increasing its capital to \$100,000; that this stock be divided into shares of \$50 each, payable in five annual payments; none of the stock to be collected until \$25,000 at least, have been taken. As soon as the stock is taken, inducements can be given to various localities, for the location of such school or schools.

This school to be conducted entirely on a manual labor basis, the graduates of which shall not only receive a scientific or classical, but a thorough business education.

That agricultural and mechanical pursuits shall be so connected with the school, that scholars shall be able, if necessary, not only to pay their board, but their tuition, by physical labor.

Your Committee further recommend that this Association appoint a Committee of nine persons, who shall have the power to organize said stock company, procure a charter, open books for subscription to stock, and send its agents out to solicit subscriptions and donations for said enterprise.

## THE PLAN OF WORK.

As economy is a primal consideration in all business transactions, and to save the labor and expense of a separate business organization with which to secure subscriptions in stock, and collect funds for the object, as well as to secure the sympathy and active co-operation of Spiritualists as fully as possible, we recommend that the organization known as the Children's Progressive Lyceum shall be regarded as the legitimate agency by and through which the means shall be raised.

That where State and Territorial organizations exist, the Lyceums and Spiritual Societies within their limits are requested to act as agents to collect funds and secure stock for this purpose: the stock and funds thus obtained to be deposited with the Treasurer of such State and Territorial organization, subject to the direction of its officers.

That in States and Territories where no general organization exists, the different Lyceums and Spiritual Societies act as agents in securing these means for educational purposes, and that said Lyceums of such States and Territories elect a "Board of Receivers," who shall have the control and disposition of such funds.

The following persons were appointed by the Association, as the Committee of nine, agreeable with the above recommendation:—Hon. J. G. Wait, Michigan; Mrs. Ellen M. Child, Pennsylvania; A. J. Davis, New Jersey; A. A. Wheelock, Ohio; Mrs. Lou H. Kimball, Illinois; Cephas B. Lynn, Massachusetts; Moses Hull, Indiana; Mrs. Addie L. Ballou, Wisconsin.

In connection with this, the following proposition was stated:

I propose to donate to the cause of industrial education, \$25,000 or more, in land, buildings and improvements, at Ancora, N. J., in consideration that an equal amount be made up by other parties for that purpose. Immediate action to be taken upon the subject. GEORGE E. HASKELL.

## Sunday School Teachings.

The following questions were asked at an English Sunday School:

Name the father, mother, father-in-law, wife, and sons of Moses?

Write a history of Moses from his fortieth to his eightieth year?

What do we read concerning Mirah, Elim and Rephidim?

What is said in these chapters (Matthew xxii, xxvii.) about David, Abel, Noah, Daniel and Moses?

Who were Pilate, Zebedee, Caesar, Joseph and Caiaphas?

Such is the *knowledge*, taught at Sunday School Little innocents tortured into remembering such nonsense. Who cares to know the name of the father or Moses, or what Matthew says about Noah? Yet such is the disgusting mental pabulum fed to children, and they are rated in proficiency in proportion to the parrot-like readiness they repeat this verbiage. What a contrast to the broad and catholic spirit of the Progressive Lyceum, which lives in the actual present, and leaves the past to moulder in undisturbed quietude.

## Female Clerks.

In the Washington *Evening Star* of Oct. 14th, is a sensible article of over a column in length, concerning the female clerks in the Treasury Department. It gives the origin of the system, under whom the first appointment was made, the name of the first appointee, the number of women now employed, the respective offices wherein they work, their general capacity, intelligence and peculiar adaptability for special work; also what they earn, how they spend it, who their friends are and what is thought of them.

The article in question was written, if we mistake not the "hand-writ," by one of our associates, now lecturing to the Spiritualist Society there. Whether his or not, it is a straight forward shot in the right direction, and squarely hits the mark.

## Passed to Spirit Life.

From Buffalo, Saturday, Oct. 8, 1870, Mary Lane, earthly companion of John Lane, Esq., of Buffalo.

IN MEMORIAM.—At a meeting of the Buffalo Spiritual Society, held Sunday, Oct. 16, 1870, the following preamble and resolutions were adopted:

Whereas, death has removed from our midst, to a higher life, our loved and esteemed co-worker, Mrs. Mary Lane,

*Resolved*, That while we feel that she has gone home to her reward, we regret that the cause of true reform in this city, has lost a valued laborer and a faithful friend.

*Resolved*, That while we deplore her loss as an active worker here, we have an unshaken faith that the earnest and sincere devotion to right, which ever moved her, has fitted her for a bright home in one of the "Many mansions of the Father's house," in the "Land of the Hereafter."

*Resolved*, That we deeply sympathize with the family of our deceased friend, and trust their grief may be assuaged by the same exalted faith which sustained her in affliction's hour.

*Resolved*, That these resolutions be published, and a copy thereof given to the family of the deceased.

GEO. F. KITTRIDGE, Secy. H. D. FITZGERALD, Pres't.

Another faithful worker has gone home. Her triumph over death was the glorious fruition of a life devoted to the principles of Spiritualism. Bro. Kittredge, who favors us with the brief "In Memoriam," says, "She was a noble worker, a staunch friend of the cause, and those who knew her best, loved her most." In a private note, Sister Kitty Maynard writes, "She passed on in the full faith of Spiritualism, desiring that it should be understood that she lived a Spiritualist, passed to the other life a Spiritualist, wishing a Spiritualist to conduct her funeral services, and her wishes were carried out to the letter. Our Society could not have lost a member more zealous, or more to be missed, than Sister Lane, who was always at her post, whether any one else was or not."

We last saw Sister Lane at the North Collins meeting. She was hopeful, joyous, happy. We shall not soon forget her earnest, eager listening in the audience, nor the kind words of encouragement she gave us at its close, when subscribing for THE AM. SPIRITUALIST. Farewell, brave, noble soul! May we all do our work as well.



## The Brotherhood of Man.

BY MRS. COL. S. F. TAPPAN.

As when, upon some calm and crystal lake,  
A pebble dropt, doth undulations make,  
Circle creating circle evermore—  
Until the motion thrills the vernal shore;  
So, when a thought pulsates from any soul,  
Upward and outward do the circles roll,  
Until they fill the golden stranded sea,  
Which God pervades and moves eternally.

Like sweet vibrations of harmonic sound,  
Rising in spiral waves—above—around—  
Filling the charmed list'ning atmosphere  
With quickened globules, pearly, white and clear;  
So doth a sound of joy or woe awake  
Tremblings and echoes, till each soul doth take  
Some part of sorrow or of bliss to bear,  
And every spirit doth its portion share.

Like exhalations of the golden morn,  
Those incarnations which the world adorn,  
When the full splendors of the rising Sun  
Leap o'er the word, blending all hues in one;  
So doth the light from the eternal soul  
The highest and the lowest hearts control,  
Ray upon ray, infused with His great love,  
And binding all unto his soul above.

Or, as a Sun doth ever firmly hold,  
In orbits traced by stars of shining gold,  
The planets—binding them with chains so bright,  
Until remotest worlds thrill with its light,  
Nor could one star fall from its shining sphere  
Without destruction's presence far and near,  
So are the ties which bind you, each and all—  
If one is lost, the whole must surely fall.

No soul so dark but Love will light it still,  
And none so bright but sympathy doth thrill;  
Even within the highest realms above,  
Earth's woes are felt, and blossom into love.  
Mystic and subtle is the hidden chain,  
If ye but heed your brother's joy or pain,  
Lo, ye shall find the golden links which bind  
Even the humblest to the Master Mind

As do the charming petals of the rose  
Beneath the Sun-God's eye—blushing—dislose,  
One after one, the hidden charms concealed,  
Until all wealth of beauty is revealed;  
So, when the quick'ning eye of sympathy  
Doth touch the heart of true humanity,  
Lo, one by one, the beauties of the soul,  
Their wealth and splendor silently unroll.

Down, down, with shining raiment, sweep the throng  
Of angels, seraphs, with their joyous song;  
Nor prison cell—nor dungeon—do they fear,  
But breathe o'er each a smile and word of cheer,  
Upbearing all the tears, and groans, and sighs,  
To change their woes to joys amid the skies,  
As darkest clouds, when touched by Heaven's light,  
Become resplendant with the rainbow bright.

Forever onward—up the shining way—  
Toward the regions of eternal day,  
The multitudes of weary pilgrims throng,  
With angel voices calling—sweet and strong—  
"Come! come!" while those beneath, tortured with pain,  
Struggle and strive for aye those heights to gain;  
And evermore the thorny path thus trod,  
Leads from earth's darkness to the love of God.

O, worlds and suns, and countless rolling spheres,  
Ye move and pulsate with the changeless years,  
Responsive to the breath of Nature's power,  
Which forms a burning sun or opes a flower,  
And trembling souls upon the verge of time  
Hear but the echoes of anthems sublime;  
But still, a power o'er every mind doth move,  
It is the all controlling breath of Love.

## Another Medium Detected.

Sometime ago, in our columns, it will be remembered we gave an account of a successful seance given by Mrs. Libbie Blandy in our own rooms. Subsequently we heard that this lady had been detected in the most positive manner at Massillon Ohio, where she was acting publicly as a medium for the physical phenomena. We have taken pains to investigate the matter, and find the usual prejudice, ignorance and falsehood at the bottom of it.

Mrs. Blandy gave a seance at Massillon, O, and a

plot was laid to detect her in the supposed fraud she was assumed to be guilty of. Some boys or young men in the rear of the hall, sprung a light while the spirit was speaking through the trumpet, when some ladies (?) who had placed themselves near the front for the purpose, cried out fraud! deception! &c. Quite an excitement ensued; one man swore he saw the hands of the medium slip into the rope, yet on being compelled by Mr. Davenport to examine the bonds which held her, he was unable in twenty minutes to untie a single knot! The different witnesses against the medium were interrogated afterward, one by one, in regard to the matter, and, with a beautiful consistency, affirmed in private conversation that they severally saw the medium at the time the light was struck, as follows:

Seen by one person—Standing on the table!

By another—Standing on the chair!!

By another—Standing on the floor!!!

By another—In a stooping position!!!!

By another—Sitting in the chair with the horn in her hand.

Variously—The horn was in her hand; on the floors on the table; to the medium's mouth; about five inches from her mouth!

We have the written evidence of this, and from that which we present, the reader will see the kind of evidence upon which we are asked to convict a medium of fraud. In a court of law, such evidence would convict the witnesses, and in this case, they cannot escape the charge of carelessness, if not malicious haste and prejudice. Mrs. Blandy will survive many such exposures of the folly of those she seeks to enlighten. §

## Bigelow, not Rigelon.

It is sometimes difficult to communicate the truth, especially when it must be written and submitted in your absence to the tender mercies of compositors. We do not wonder at the occasional inaccuracies by which printers disfigure their work, but are surprised at the skill and care which prevents utter confusion. Still such accidents as do occur, are sufficiently distracting to show us how necessary the utmost care is in the production of every paragraph.

In a recent issue of the AMERICAN SPIRITUALIST, a notice appears of a remarkable diagnosis by Mrs. S. M. Thompson, in the family of the name of *Rigelon*—the name was *Bigelow*, and was so written in the manuscript—to mistake B for R and w for n, was the error of the compositor, and the hurried proof reader, not having the copy at hand, saw no reason why "a rose by any name would [not] smell as sweet." §

REMARKS—"It is not all gold that glitters," nor is it all "truth" that we imagine to be such, if it was, it would not be so "difficult to communicate." We share Bro. Wheeler's "distraction" at "such accidents as do occur," to render inaccurate published manuscript; but we assure him there is something worse, even more "distracting," than to have it "submitted in your absence to the tender mercies of compositors." It is this: To have manuscript sent for publication that no compositor, proof reader, or the person who wrote it, can read readily after it is cold! The word "Milldam" is admissible just there with a brace of!!

In the article referred to, the fault was not in compositor or proof reader—but in the scrawling letters of the copy: the B so much resembling an R, while the w—or what should have been one—was a perfect n, and no more like a w than is the copy from which the above is set. We did have "the copy at hand" when we read the proof, and from our best judgment, from the looks of the letters, we called the name Rigelon, as did both of the Compositors, after calling their attention to the name. It being a proper name, of course there could be no rule applied to it. It is asking too much of compositor or proof reader, to study, spell, compare and finally be obliged to guess at two-thirds of the letters, or scratches of the pen made for letters, that compose many of the words in some communications. If our friends who send us their rich and interesting

thoughts for publication, will kindly remember to prepare their manuscript plainly written, on one side of the sheet, it will save us time, money, untold labor and enable them and us, to enjoy the great satisfaction of reading their thoughts in print just as they intended to have them. "A word to the wise is sufficient." ||

## Correspondence.

GAHANNA, O., Oct. 17, 1870.

MR. A. A. WHELOCK:

Permit me, through the columns of your worthy paper, to inform its readers, and all the friends of our glorious cause, of the progress of Spiritualism in our midst, and that we have been visited by the Sherman Brothers, in company with their father. It is but due to them to state that they used all, both believers and unbelievers, with the greatest civility and kindness. We had indeed a feast during their sojourn here. They gave us three seances, at which they gave some wonderful and sublime tests; enough to satisfy the skeptical world that they were aided by a higher and invisible power. Yet there are some who cry humbug, but they properly belong with that class mentioned in the Bible, as having eyes yet seeing not, and having ears, hearing not the things which so greatly concern them.

After the seance was over, we repaired to a brother's house and had a private circle, where we had some of the most remarkable tests I ever witnessed: such as describing those that once lived in the flesh, and telling what caused their death. Among others, the writer's sister, who passed to the higher life a year ago, was so correctly described that all who knew her could not fail to recognize her as the identical person; and this done, too, by a medium who was not acquainted with any of the family. Never shall I forget, Brother Wheelock, the feeling that came over me on having my departed sister described to me as there by my side. I will ever thank the angel world for thus proving to me that though my sister is dead, she still lives. Thanks to the angels for thus proving to me the immortality of the soul.

Much has been done since your advent among us, brother. Then Spiritualism was hardly known here. Now we number over fifty in this community; and this too, within two years. Thus we can see how the invisible world is working for us here in this little village near Columbus, Ohio.

We are to have the celebrated lecturer and test medium, E. V. Wilson, here in the early part of December next.

Thanks to A. A. Wheelock, O. L. Sutliff and the Sherman Family—thanks to the invisible world for what is being done for this community.

Yours in friendship, A. A. NOE.

Religio and Banner please copy.—A. A. N.

MILLWOOD, KNOX CO., O., Oct. 21, 1870.

A. A. WHELOCK:

Dear Sir:— \* \* \* \* \*

We live in a place where the Bible Christians are greatly in the ascendancy. Twenty-five years ago, I read Paine's Age of Reason, and have never been able to take the Bible as my rule and guide, much less to consider it a divine revelation. My husband is a deist—is now investigating Spiritualism. We sincerely hope to gain light upon this momentous subject.

Yours with kind wishes, MARIA I. BARKER.

BOSTON, Oct. 20, 1870.

EDS. AM. SPIRITUALIST:

Enclosed you will find \$1, for our second year's subscription to your exceedingly valuable paper—and when I say this, I say it meaningly, and not in the way of flattery. I would not be deprived of the visits of THE SPIRITUALIST, for treble the amount. I think the style, matter, the fearless independence and candid liberality, all blended so harmoniously, which characterize your sheet, meet and fill a vacuum long felt in the Spiritualistic publishing field. May the time hasten when its visits will be weekly. M. M. HARDY.



**Father Baker.**

This dear, good brother, formerly one of the editors of the AM. SPIRITUALIST, and an earnest worker and speaker in the gospel of angels, is now in a disabled condition. He is very poor, and almost helpless. He has recently had paralytic shocks, benumbing his limbs and side. He is unable to earn anything, even scarcely write a letter, yet his head is clear and his heart full of love. For months he has been expecting to be called to the spirit world. Now, brothers and sisters, there is no one more deserving of our love in the shape of dollars than Bro. Baker. We too shall grow old by and by. Give him a greeting that has soul in it. Send your heaven-blest gifts to Joseph Baker, Janesville, Wisconsin. \*

**CONTRIBUTIONS.**

J. O. Barrett,	\$1.00
A. A. Wheelock,	\$1.00
J. M. Peebles,	\$1.00
C. B. Lynn,	\$1.00

We heartily endorse the suggestion of Bro. Barrett in regard to our venerable, helpless Bro. Baker. As humanitarians, if not as Spiritualists, we can each give our mite to assist one so worthy and really needy. Don't forget it. ||

**"Marigolds by the Wayside."**

This is the title of a second work claiming to be rendered by Theodore Parker, through the trance condition of Miss Sarah A. Ramsdell.

We know the lady to be a strictly honest, conscientious and reluctant agent, in all matters concerning the foreign power that so pleasantly controls and inspires her. She is thoroughly satisfied, in herself, that the influence and intelligence that move her hand to pen these instructive pages, proceed directly from him who claims to indite and to father them.

Others will, as they necessarily must, judge of its merits irrespective of whatever claim it assumes. Its intrinsic character alone must determine the value of its general or special worth.

The spirit of the book is most excellent. Every page bears the impress of that deep earnestness, wise purpose, and soul-interest in humanity, which was the reputed author's distinguishing glory among men.

Moralizings and appropriate sentences abound—many of rare beauty, forcible and felicitous; while not a few strikingly original figures are sadly mixed and altogether faulty. This is evidently attributable to the medium's lack of culture, which serves as a sort of railway, through or over which the mental engine ought unobstructedly to pass. Her pretensions, however, in this direction, be it remembered, are of a very modest character.

The book, typographically, is all one could reasonably desire. Adams & Co., Boston, are its publishers, and it is for sale at the office of THE AMERICAN SPIRITUALIST. B.

**LITERARY NOTICES.**

**Good Health.**—This excellent monthly, for November, with its significant name, in large, blood-red letters, upon the title page, suggestive of a healthy flow of the life-current, is before us. The contents are unusually interesting and instructive. We advise all our readers to obtain *Good Health*, and to keep it.

**Arthur's Home Magazine.**—For November, comes to us with its usual elegant appearance and variety of matter. Most entertaining companions for long winter evenings, are such magazines, with their regular visits.

**Our Young Folks.**—For November, presents a pleasing variety of articles, which cannot fail to interest and instruct the thousands of young people who are made happy every month by its visits. ||

**ANOTHER SPIRITUALIST MONTHLY.**—We learn from *The Medium*, a weekly paper in the interest of Spiritualism, published in London, that the Rev. F. R. Young of Swindon, Eng., a gentleman who visited this country two or three years ago, announces another Spiritualist periodical, to be entitled the "Christian Spiritualist."

It is to be published monthly, the first issue to appear January 1st, Price two pence. B

**The Laws of Life.**—This sterling monthly and radical advocate of Hygiene, by and through a knowledge of "The Laws of Life," is on our table, with its November contents, which sustain the already enviable reputation it has gained.

**THE LADIES' OWN MAGAZINE.**—For November, contains pleasant reading. The editor, Mrs. M. Cora Bland, understands her business. \$1.50 per year is the rate of this publication. It is issued from Indianapolis, Ind.

**THE PEOPLE'S LITERARY COMPANION.**—For November, comes to us as bright and as fresh looking as the green fields are after a gentle rain. It is published by E. C. Allen & Co., Augusta, Maine. Terms 75 cents per year. A fine steel engraving, entitled, "From Shore to Shore," is presented to every new subscriber. It is really one of the most pleasing engravings ever before the public. The "Companion" is printed on fine, heavy paper; its columns are filled to the brim with good things by talented authors, and withal it is one of the largest and finest family papers published.

**PETERS' MUSICAL MONTHLY.**—For November, contains a choice collection of music, printed from full-size music plates. This Magazine is invaluable to all lovers of music, any single piece of its music being worth as much as is asked for the entire lot. It is published monthly by J. L. Peters, 559 Broadway, New York, at \$3.00 per year. Sample copies mailed on receipt of 30 cents.

**OLIVER DITSON & Co.**—This firm of firms, in the line of music, have issued a neat little work containing music for party dances, suitable for violin and piano or reed organ. It consists of the most popular cotillions, polkas, quadrilles, and the rest of the multifarious catalogue.

**Scribner's Monthly.**—For November, Vol. I. No. 1. An Illustrated Magazine for the people, conducted by Dr. J. G. Holland, and published by Scribner & Co., New York. It takes the place of "Hours at Home," and "Putnam's Magazine."

The number before us contains a great variety of short stories and sketches, essays, poems and able editorials on topics of current interest. Under "Topics of the Times," the editor says:—"We shall try to make a magazine that is intelligent on all living questions of morals and society, and to present something in every number, that will interest and instruct every member of every family into which it shall have the good fortune to find its way." ||

**The Technologist.**—For November, comes, as usual, laden with useful information. No monthly reaches our table, from which a greater fund of practical, useful information can be derived. Artistic in style, as its name signifies, it is truly an ably conducted illustrated monthly journal of the industrial arts. Published at 176 Broadway, New York. \$2.00 a year, single numbers 20 cents. ||

**MARRIED.**

At the residence of the bridegroom, by Rev. Geo. W. Collier, Wm. C. Hedges to Hattie A. Morse, both of Tiffin, O.

**DELAWARE.**

At the Second Annual Meeting of the Delaware State Society of Spiritualists, held this day in the city of Wilmington, the following officers were elected for the ensuing year, viz.—President, S. N. Fogg; 1st Vice President, George W. Wood; 2d Vice President, Robert L. Smith; Secretary Miss Lou Brooks; Treasurer, Mrs. E. L. Forbes; Board of Managers, Samuel Marshall, George Baugh, S. D. Forbes, Mrs. Amanda Hudson, Mrs. Ellen Fuller; On motion,

Resolved, That a copy of these proceedings be forwarded to the *R. P. Journal*, *Banner of Light*, *Present Age* and *AM. SPIRITUALIST*. LOU BROOKS, Secy.

**LECTURER'S REGISTER.**

[This list is published gratuitously. It will be extended as fast as those interested notify us of its reliability. Will those concerned keep us posted?]

Allyn, C. Fannie, permanent address, Stoneham, Mass. During Oct. in Kansas City, Mo. During Nov. in Cincinnati.

Barrett, J. O., Glen Beulah, Wis.

Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.

Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.

Byrnes, Mrs. Sarah A. Permanent address 87 Spring street, East Cambridge, Mass. In Chelsea, Mass., Nov. 6, 13; in Plymouth, Mass., Nov. 20, 27, Dec. 4, 11; in Woonsocket, R. I., Jan. 1, 8; in Baltimore, Md., during April.

Brigham, Mrs. Nellie J. T. Permanent address, Colerain, Mass. In Lynn, Mass., during Nov., Washington, D. C., during Dec., Boston during Feb., Philadelphia during April and May.

Burnham, Mrs. Abby N. Address 10 Chapman st. Boston.

Bailey, Dr. James K. Box 382 La Porte, Ind.

Carpenter, A. E. Care *Banner of Light*, Boston, Mass.

Chase, Warren. 601 No. Fifth street, St. Louis, Mo.

Clark, Dean In Chelsea, Mass., Nov. 27. Address care *Banner of Light*, Boston, Mass.

Child, Dr. A. B. Address 50 School street, Boston, Mass.

Cooper, Dr. James Bellefontaine, Ohio.

Cowles, J. P., M.D. Ottawa, Ill.

Currier, Dr. J. H. 39 Wall street, Boston, Mass.

Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.

Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.

Denton, Prof. Wm. Wellesley, Mass.

Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.

Davis, Miss Nellie L. 49 Butterfield street, Lowell, Mass.

Dunn, Dr. E. C. Rockford, Ill.

Doty, A. E. Illion, Herkimer county, N. Y.

Dutton, Geo. M. D. West Randolph, Vt.

Forster, Thomas Gales In Philadelphia during Oct. Jan and Feb., in New York during Nov., in Boston during Dec., in Baltimore during March, in Troy during April, in Salem during May.

Foss, Andrew T. Manchester, N. H.

Fishback, Rev. A. J. Sturgis, Mich.

Fish, J. G. Address Hammon, N. J.

Fairfield, Dr. H. P. Ancora, N. J.

French, Mrs. M. Louise, Washingtonville, So. Boston.

Gordon, Laura DeForce Box 2123 San Francisco, Cal.

Graves, Kersey Address Richmond, Ind.

Greenleaf, Isaac P. 1061 Washington street, Boston.

Greenleaf, N. S. Address Lowell, Mass.

Guild, John P. " Lawrence, Mass.

Griggs, Dr. I. P. Box 409 Fort Wayne, Ind.

Hardinge, Mrs. Emma, Address 229 E 60th street New York City.

Hinman, E. Annie Falls Village, Conn.

Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass.

Horton, Sarah A. East Saginaw, Mich.

Houghton, Dr. Henry M. Montpelier, Vt.

Hull, Moses Permanent address Hobart, Ind. During Dec. in Baltimore, March and April in Washington.

Hull, D. W. Address Hobart Ind.

Hubbard, Julia J. Speaks in Plymouth, Mass., Dec. 18, 19. Address Box 455 Portsmouth, N. H.

Hodges, Dr. J. N. No. 9 Henry street, East Boston.

Holt, Charles, Warren, Warren county, Penn.

Howe, Lyman C. Box 99 Fredonia, New York.

Jamieson, Wm. F. Lake City, Minn.

James, Abraham Pleasantville, Penn.

Johnson, Susie M. Baltimore during Jan. Permanent address, Milford, Mass.

Kellogg, O. P. Address East Trumbull, Ohio.

Knowles, Mrs. Frank Reed, Breedsville, Mich.

Leys, Jennie Speaks in Salem, Mass. Dec. 4, 11. Address care Dr. Crandon, Tremont Temple, Boston.

Logan, Mrs. F. A. Address care Warren Chase, St. Louis.

Loveland, James S. 350 Jessie street, San Francisco, Cal.

Lynn, Cephas B. Address care AM. SPIRITUALIST, corner Sheriff and Prospect sts. Cleveland, O.

Mathews, Sarah Helen Quincy, Mass.

Mayhew, Dr. John Box 607 Washington, D. C.

Maynard, Nettie Colburn White Plains, N. Y.

Middlebrook, Anna M. Speaks in Baltimore during October Permanent address Box 778 Bridgeport, Conn.

Mossop, Mrs. A. E. Permanent address Dayton, O.

Mansfield, J. L. Box 137 Clyde, O.

Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM. SPIRITUALIST, cor Sheriff and Prospect sts. Cleveland, O.

Pierce G Amos Box 87 Auburn, Maine.

Powell J H 162 Chelsea at East Boston

Randolph Dr P B 89 Court st Room 20 Boston

Robinson A C Salem Mass

Rudd Jennie S 4 Myrtle st Providence R I

Ruggles Elvira Wheelock Havana Ill

Seaver J W Byron N Y

Severance Mrs J H Stillman M D Milwaukee Wis

Shade Dr H 267 West 23d st New York City.

Smith Fanny Davis Milford Mass.

Simmons Austin E Woodstock Vt

Stiles Joseph D Dansville Vt

Storer Dr H B 69 Harrison ave Boston

Stowe Mrs C M San Jose Cal

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Thompson Sarah M 161 St Clair st Cleveland O

Toohy John H W Providence R I.

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Van Namee J Wm 420 Fourth ave New York

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Wheeler E S In Baltimore during Nov in Philadelphia during Dec in Boston during March

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White N Frank in Vineland N J during Nov

Whiting A B Address Albion Mich

Whipple Prof E Clyde O

Woodruff D C and Eliza C Eagle Harbor N Y

Wilcoxson Mary J care R P Journal Chicago

Wolcott Mrs E M Canton Sta Lawrence co N Y

Willis Dr F L H Glenora Yates co N Y

Willis Mrs N J 75 Windsor st Cambridgeport Mass

Willis Susie A In Stafford Springs Conn Nov 6 in Scituate Mass Nov 13 Permanent address 249 Broadway Lawrence Mass

Wilson E V Address Lombard Ill

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A. A. Wheelock, Managing Editor.

The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

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DELAYED.—Many interesting articles and communications await insertion, only delayed for want of space. Our friends will be patient. We trust the time is not far distant when our paper will be a weekly visitor. Then we can better accommodate this growing demand upon our columns.

CAN BE SUPPLIED.—Back numbers of THE AM. SPIRITUALIST, containing Hudson Tuttle's interesting story, "Deering Heights," can be furnished those whose subscriptions did not begin with its commencement.

Too LATE.—Just as we go to press—too late for insertion in this number—we receive a full account of Bro. Moses Hull's debate in Cincinnati, with Rev. Mr. Moore. From all accounts, we should judge that Moses found "small game." We are indebted to our earnest and intelligent brother, D. H. Shaffer, for the information.

## MEETING.

Mrs. S. M. Thompson will speak in Grafton Center, Sunday, Nov. 6th.

Mrs. H. F. M. Brown will speak at Empire Hall, Akron, Nov. 13th.

## MEETING OF THE COMMITTEE ON EDUCATION.

The persons appointed at the late National Association of Spiritualists held in Richmond, to carry out the recommendation adopted by that body in regard to Education, are requested to meet at the office of THE AM. SPIRITUALIST, in Cleveland, Nov. 22d, for consultation and action.

A. A. WHELOCK,  
Acting Secy.

## BOARD MEETING.

A meeting of the Executive Board of the American Association of Spiritualists, will be held at the office of THE AM. SPIRITUALIST, Nov. 22d, 1870.

Mrs. H. F. M. BROWN, Pres't.

Dr. H. T. CHILD, Sec'y.

## OHIO STATE SPIRITUALISTS' ASSOCIATION.

The Ohio State Association of Spiritualists is inaugurating a new and systematic plan of work for the coming year. We publish the list of officers for the year 1870, and suggest that friends throughout the State put themselves at once in correspondence with this useful organization:

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Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

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The following letter is from an Ex-Member of Congress from the State of New York,

*My Dear Sir:*—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

*Sir:*—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. \*

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial. \*

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

*Dear Sir:*—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

*Sir:*—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience.

Send a dozen circulars, if you please.

Yours, &amp;c.,

PHEBE BRADLEY.

*Sir:*—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19 1865.

At the request of Mrs. W., I write you. She received our circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for,

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this.

Address

F. B. STEBBINS,  
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

*Dear Sir:*—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

*Dear Sir:*—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,

JANE BARTLETT  
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th.

*Dear Sir:*—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,

D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,

J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

*Dear Sir:*—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend] without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1865.

*Sir:*—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drank since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY.

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature

East Boston, March 4, 1867.

*Sir:*—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated what your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,  
Boston.

Malden, Aug. 30th, 1864.

*Dear Sir:*—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

*Dear Sir:*—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved a cure. The last I knew about it the man had not drank for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance" will do:

Portsmouth, June 20th.

*Dear Sir:*—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

**What the Papers Say.**

We would call attention to the "Radical Cure for Intemperance, prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—*Boston Journal.*

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—*Transcript.*

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it you who are afflicted with too great a desire to imbibe to excess.—*Pilot.*

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

Write to THE AMERICAN SPIRITUALIST, corner of Sheriff and Prospect st., or call at the office. Send P. O. Order, or Registered Letter, enclosing \$3.00 for one bottle, or \$5.00 for two, when to be forwarded by express; with 50 cts. per bottle extra, for postage and tin box, if sent by mail.



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Go after two wolves and you will not even catch one.  
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Trust in God, but do not stumble yourself.  
With God, even across the sea; without Him, not even to the threshold.

Without cheating, no trading.  
The deeper you hide anything the sooner you find it.  
A debt is adorned by payment.  
Roguary is the last of trades.  
Never take a crooked path while you can see a straight one.

Fear not the threats of the great, but rather the tears of the poor.

Ask a pig to dinner and he will put his feet on the table.

Disease comes in by hundred weights and goes out by ounces.

Every little frog is great in his own bog.

An old friend is worth two new ones.

When fish are rare, even a crab is a fish.

A father's blessing can not be drowned in water nor consumed by fire.

A mother prayer's will draw up from the bottom of the sea.

"Young man, do you believe in a future state?" "In course I duz; and what's more, I mean to enter it as soon as Betsy gets her things ready."

Josh Billings says there are four styles of mind:

1st. Them who knows it's so.

2d. Them who knows it ain't so.

3d. Them who split the difference and guess at it.

4th. Them who don't care a darn what way it is.

Illinois has a preacher who gets his congregation in church, locks the door, and preaches at them until the deacon collects a specified amount. He preached three hours last Sunday before they came down with \$100 he had levied on them.

A Young Workingmen's Club in Paris has reading rooms, a library, literary and scientific courses of lectures, baths, a restaurant, furnished rooms, and a co-operative store. The entrance fee for members is forty francs. The example takes, and other similar clubs are organizing.

A Pennsylvania editor having stated in a paragraph that there was a man in the place who had been drunk thirty-five years, was called upon by twenty different persons, who demanded a retraction, each visitor insisting that the item was a personal attack.

"She died," said Polly, "and was never seen again, for she was buried in the ground where the trees grow." "The cold ground?" said the child, shuddering again. "No, the warm ground," returned Polly, "where the ugly little seeds are turned into beautiful flowers, and where good people turn into angels and fly away to heaven."—*Dickens.*

Prof. Golz, of Koningsberg, has experimented upon the nervous center of frogs. He finds that if you take out the brain, and then rub a wet finger down the frog's back, the creature will croak as if pleased. *Frogs must be easily pleased.*

An accomplished young lady of Cambridge, Mass., for several years leading clerk in the Middlesex Registry of Deeds office, has opened an office at No. 5 Pemberton Square, Boston, for the purpose of carrying on the business of conveyance of real estate.

The editor of the *Indiana Student* admonishes a contributor in this style: "Now, sir, next time when you undertake to answer a production, do so in some logical manner; don't snatch up your pen and go rip-snorting along in a style that shows you to be an unconscionable ass."

A witty lawyer once jocosely asked a boarding-house keeper the following question: "Mr. Smith, if a man gives you £100 to keep for him, and dies, what do you do? Do you pray for him?" "No, sir," replied Smith, "I pray for another like him."

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